

Chapter 04

Birth of Existence

Being the professional, you are trained to peep into collected information and you are experienced in deciphering the real meaning from apparently confusing data. You are expert in extrapolating and filling up the gaps of continuity even from seemingly divergent collations. Hardcore professional that you are, whether highly successful or partly successful, you must understand that your Journey beyond love is designed by way of introducing you to various important aspects of Ad'dhyaatm the Hindu way. The glossary is from scriptures but the explanation is in your own language. Continuing on this approach, having known about your Individual Soul and The Supreme Reality, you are now entitled to grope into the Birth of Existence.

Speaking plainly, we should not discuss about such a topic. The topic 'Birth of Existence' appears to be engulfed in non-reality. It sounds as if, forging forced reality into mysticism - as if trying to make-believe stark reality from bygone fables. The topic even appears to be ridiculous in its root nature; existence has been here from ever and one thing is sure that man was not present before the existence started. So, man must not talk about birth of existence; man cannot talk about birth of existence; he is not qualified to do so. To the modern mind, which is busy in professionalism, this chapter appear to be unnecessary appendage but to the student of Ad'dhyaatm, this forms an important chapter in his studentship. Qualified and learned as you are, you will afford it.

Mysticism is real life; life is not anti mysticism. A mystic is one who has witnessed both poles of life, one who has known both ends of life, one who has crossed both boundaries of ego and creativity. Without having been through both, you cannot know the real. Of course, forced reality cannot be forged into mysticism - this is a misnomer. Similarly, bygone fables are nothing but stark reality - Truth. These are not bygone fables, these have passed the test of times, these have waded through and existed - but you cannot make-believe them; make-believing needs language and language is incapable of explaining Truth. Knowledge is either borrowed or transferred and Truth cannot be borrowed or transferred - Truth simply exists. In reality, even to the professional mind, these are not unnecessary appendages.

Do we not carry so many seemingly unnecessary belongings on us? For example our navel - What purpose the navel serves? it does not have any meaning to our present existence, once it had the meaningstrong meaningstrong purpose to our existence - it connected us with life - today it connects us with our past, today it seems not required, it seems unnecessary. Similarly our appendix, our eyebrows,

our molars and many of our habits and many of our nuances and many of our beliefs ...seem unnecessary appendages ...but we afford them ...we are qualified.

You are qualified and learned. You will afford it. In fact, you alone require the detailing on 'Birth of Existence'. Who else will be able to gain from such a collation? Only a professional has a developed faculty to be able to peep into such data and gather meaningful information from it.

Every religion lays down its model depicting the chronology in evolution of Creation. Hindu Ad'dhyaatm also deciphers the birth and life of existence. The student needs to develop the acumen to find the meaning in such historical data. It connects us with our past. You can find your roots from these chapters - You can unfold from this knowledge. You can retrace to your origin from these dictates. You can extrapolate your future from these explanations. You can reach your exclamation from intuitive experiences there-in. ...No invention can be made without application of knowledge. ...No knowledge can be envisaged without substantial development in your faculty of intuition. ...All manmade growth has its roots in intuition. ...Intuitive beginning is real. ...Intuitive experience is reality.

Brahma is the Hindu God of Creation ...for creation. *Brahma* is the Hindu Creator of the entire pantheon ...of the entire panorama ...of the entire un-manifested and the manifested universe. *Brahma* dictates the 'Birth of Existence' and the following Lineage in a distinguished manner. This chapter is a mere attempt to document a few passages from infinite Hindu scriptures. It is a mere jotting down of some pertinent verses from the unlimited resource of the Hindu thought on Birth of Existence. This has not been done for the purpose of glorifying the Hindu Thought or for exemplifying the in-depth studies made by the Hindu. The purpose herein is to acclimatize the young student with these passages - to make him adapted to some factors and terminologies from Hindu scriptures, which often appear during his studentship. This is also done solely for the purpose of erasing an almost certain fact, that 'to the young literate mind these writings on birth of existence are invariably more confusing than appetizing'.

Like all Ad'dhyaatms, Hindu Ad'dhyaatm has its very own root-logic regarding the birth of existence. The unique thing about Hindu Ad'dhyaatm is that its root-logic has carried forward up to present times. This logic has evolved into modern academics and has got furthered into worldwide developments in fields of psychology, philosophy and theology. Also, this root-logic has created the dynamic Hindu sociology which remains the most advanced and most structured social science in the world till date. Please be informed that most of the present developed world has stolen these scriptural sciences from India; and this process of getting hands upon this esteemed knowledge is going-on since times immemorial. Innumerable studies

are being made in attempting to decipher the meanings hidden in these sacred scriptures. From times unknown, the logic of life exhibited in Hindu scriptures is being taken off. In present times, this theft is going on with all the modern tools of communication. Also, many educated people in India are contributing to this cause either in ignorance or in knowledge or in need of money or in search of career - **Roots have lost the meaning in light of unreal fruits.** You need to wake up.

The Hindu always fosters a deep intent to share the Ad'dhyaatmic knowledge with all - it has always been so. In India, the most invaluable wealth of Hindu Ad'dhyaatm has always been disbursed free of cost; this endeavour is always taken up with highest zeal. Added to that, this national wealth, has also and always been stolen away. The Hindu has been considered foolish. One who cannot take care of his own wealth must be a fool - He is not worth sharing any responsibility. The Hindu has been considered an idiot. One who cannot value the worth of his thoughts must indeed be an idiot - He is fit only for exploitation. However even this is merely the modern version, which is highly partial in its intent thus of no importance to the Hindu.

Hindu always fosters a deep intent to share the Ad'dhyaatmic knowledge with all. This is our basic intent. Qualified and learned as you are, 'You' will afford it; Hindu knowledge has evolved in such a way that it is understood by the modern and scientific mind alone - You will understand it. Once understood, It must be polished by your logical brain and it is you only who has to witness its glitter. We are aware that the scientific and developed world is totally documented. Even the marketing material of any item furnishes the product details of the part and the specifications of the product. Even the process of manufacturing is made available to every aspirant. Isn't it an irony? What is the compelling logic behind this? Why is it so? How in the materialistic world the information is available at press of a button and to what purpose is this information held by the people at large? The life of Ad'dhyaatm can be no different - no two lives can be different in their most evolved stages because life is only one. The scientific world arose to this openness now. The Hindu Ad'dhyaatm opened to this philosophy thousands of years in the past. The student of Hindu Ad'dhyaatm, on acclimatizing himself with contents of these chapters, starts finding answers to this category of questions. He starts getting justified answer to the cause of his existence on this earth.

A. The Hindu Time Scales

Existence is always real and it is both soft and hard. You live simultaneously in your hardware by your hardware and by your software in your software. Both these existences are interdependent on each other as well as independent of each other. Independent existence as your software, without hardware is being *Devaa* like

...*Ashareeri* (without body) existence. Hindu calculations on existence are based on Planetary Cycle, particularly the lunar movement. And the time, in Hindu *Ad'dhyaatm*, is always read on two different scales - 'The Man Years' and 'The *Divya* Years' or 'The Divine Years'. Hindu scriptures mention about *Rishies* and *Devaas* performing *yagnaas* for hundreds of years. They undergo severest austerities for thousands of years. How it is so? How it is supposed to be understood? To the modern educated mind this is always intriguing ...even confusing; such mindboggling declarations on time are to be better left alone.However, this causes loss of respect for the scriptural content ...the scripture is already a lost as lifeless matter and going through it without meaning renders it ...simply distasteful ...meaningless and unnecessary.

The time scales are mindboggling. Why it is so? ...How it matters to the modern educated executive?How it is supposed to be understoodand ...enjoyed?

These questions are to be answered by the student by himself. However some detailing is done here-under to initiate the thought process in the young student. We should also try finding answers to some questions. ...When man undergoes hardware-oriented physiological living and software-oriented psychological living - Can these two enormously different lives be timed on the same Time Scale? ...These life forms have definite effect on each other; you cannot be unaffected in your physical existence if you are psychologically destabilized, also you cannot be emotionally balanced if you are physiologically disturbed.

What is the speed of your emotional movements?*Devatva*' is surely a sublime attribute; highly evolved living is being *Devta* like; *Devaas* are acclaimed qualitative beings adorned with supreme powers; all such facts were discovered by the Hindu Masters. The Hindu also understood the life form of Thought, of Mind, of *Bhootas*, of Objects and of Subjects of Eternity. The Hindu calculated and ascribed Time Scale in which these natural phenomena were to be read. **Hindu *Ad'dhyaatm* is the only study in the world that designates a time scale to the soft existence of the universe. This is, all importantly, a mathematical approach towards a study.** How must we regard such a study? Should we not rather spend time in understanding it and add value to it? We just feel confused about it and leave ourselves disturbed about our own past, which coincidentally is highly scientific.

As a modern educated mind, you need to understand this and add value to it. Hindu *Ad'dhyaatm* gives a measurable scale to these important aspects of our lives and our times. These time scales cannot be wrong; these must have had a specific purpose; these must have a relation between themselves. These different time scales must have a hidden meaning in them indicating to man something regarding his sublime attributes and something regarding divinity.

A.1 Time Scale as per Divya' Years -

15 *Nimesha* equals one *Kaashthaa*.

30 *Kaashthaas* equals one *Kalaa*

30 *Kalaas* equals one *Muhurat*.

30 *Muhurats* equals beings' one day and night.

30 Days (of two *Paksh*) is One Month.

6 Months is one *Aayan*.

2 *Aayans* (*Dakshin Aayan* and *Uttar Aayan*) make One Year.

- *Dakshin Aayan* is Devtaa's night and *Uttar Aayan* is their day.

Sat Yug is 4000 years + 400 years of *Sandhya* and 400 years of *Sandhyansh*.

Treta Yug is 3000 years + 300 years of *Sandhya* and 300 years of *Sandhyansh*.

Dwaapar Yug is 2000 years + 200 years of *Sandhya* and 200 years of *Sandhyansh*.

Kal Yug is 1000 years + 100 years of *Sandhya* and 100 years of *Sandhyansh*.

Like that One *Chatur Yug* of Devtaa's is of 12000 *Divya* Years.

Like this 1000 *Chatur Yugas* is **one day of Brahma**

That is one day of Brahma is equal to 1,20,00,000 *Divya*' Years

A.2 Time Scale as per Man Years -

Kal Yug = 4,32,000 Man Years

Dwaapar Yug = 8,64,000 Man Years

Treta Yug = 12,96,000 Man Years

Sat Yug = 17, 28,000 Man Years

Chatur Yug = 43,20,000 Man Years

Slightly more than 71 times this *Chatur Yug* is times one *Manvantar*.

As per calculation one Manvantar equals full 30,67,20,000 Man Years

14 times this is one day of Brahma

That is one day of Brahma is equal to 4,29,40,80,000 Man Years

A.3 Important Findings -

- Considering *Manvantar* equal to 71 times the *Chatur-Yug* means that One *Manvantar* equals 852000 *Divya'* Years. This is life span of *Devaas* and *Manu* etc. The true energy of all feel based entities (*Bhaav* Materials, Quality Attributes etc.) is a subject of thoughtless knowledge - that is any logic does not help in understanding them. Like heat is quality attribute of fire, in case of Brahma, Creativity is His qualitative energy. The life of Brahma, Universe, gods, *Devaas*, Planets, and Mountains, Oceans etc. is measured on this scale.

- **One *Divya'* Year equals 357.84 (approx. 360) Man Years.**

One *Divya'* Day equals approximately one Man Year.

- In Hindu Scriptures Lives of *Devaas* (*Devta* alike and *Divya' Praanis*) are mentioned in *Divya'* Years.

- In every single man-day a *Deva* lives life span equivalent to one year on the Man Time Scale.

- Life of *Devaas* (of *Devta*-alike) is very long when seen in Man Time Scale. Mathematical measurements on eternal living start thus.

Eternal is not what will not end, it is something which is going to stay for comparatively a longer duration - a very long period.

- If you perform some austerity for 1000 days in *Divya'* Time Scale, it should be understood to be equivalent to 1000 years of austerity in Man time scale. This appears tricky initially. It calls for little understanding. What is austerity? Austerity is being concentrated - it is being focussed - it is living life in one particular aspect - it is working in one aspect - it is enjoying developing singular quality aspect - it is beginning to reach higher echelons of one particular aspect - it is mastering in some field - it is orienting your total being into some aspect of living - it is getting developed to a reached level - it is being *Deva* like. Austerity is a *Devatva'*-wards phenomenon. It is

also mathematical in the sense that if you give your 100 percent to any particular aspect of living, you will grow 360 times faster than in otherwise ordinary living.

Similarly, the life period, the pain period, the struggle period, the war period must be understood to have some idea in equivalence to *divya*' time scale - this will make understanding for the young educated student much more meaningful than what it appears to be otherwise.

- Why Time Scale of Man Life is so long as compared to Time Scale of *Divya*' Life? This is to be understood by knowing what a *Deva* is? Why at all *Devaas* were made to born? What was the associated compulsion? How *Devaas* affect man's life? What is the importance of a *Deva* to a man? Can a man be a *Deva*? What is meant by being a *Deva* like? How can a man become a *Deva*? And further, when it is said *Devaas* are *Ashareeri* (without body) what is the significance of this statement? How an *Ashareeri* is physically present around us? How it affects us? How it manipulates us? And so on

- As a modern educated student you will make your own findings which will be your own possessions – your own acquisitions - your own wealth - to be gained, enjoyed and shared with your beloved ones.

Let us understand the Time Scale by a straight example from our everyday life. If you endeavour to learn some art religiously, if you are involved into learning fineness into any specific field of your interest and if you put-in four hours of dedicated and conditioned work under continued supervision of an able Guru, then in six days, that is in 24 hours, you would have lived a period equivalent to approximately one year (357.84 days) in Man Time Scale. If you could do your tapasya for one full day, it amounts equal to tapasya of one year in Man's life. If you can perform some internal task which is pious to your total being and if you do it with your total involvement and you are ably guided in that task then ten years of your yagna is equivalent to approximately 3600 years of tapasya in Man Time Scale. This also indicates the speed at which your internal qualitative being flies. If you are in total and in true love with somebody for just one hour, it is equivalent to three months of loving in the divine aspect. This gives some mathematical measurement on how the man life's good and bad deeds are accumulated and even it ascertains at what rate the resultants will fly off; and also, how these accumulations and their resultants will be acquired based on percentage of *Devatva*' accrued by man in this very life.

Devaas are living attributes; they are live qualities of which living is made-up off. Life is not possible without intents, desires, feelings, and thoughts. Life is colourful, wonderful, melodious, and purposeful only because of these living attributes. This is

more important to man because man alone is endowed with consciousness by use of which he makes his life purposeful.

The Hindu Ad'dhyaatm has understood these living attributes - *Devaas*. It has also discovered their important aspects like the time of their birth (when they were brought into existence), their parentage (from whom they are born), their family relations (who are their allies and foes), their life span (up to what time they will live in this particular form), their power (quality which they endow), their limitations (boundaries of their operation) and their meaning in man's life. For example, what is wrong in understanding that son of Brahma, *Daksh* (literal meaning Clever and Skilful) married his daughter Sati to Shiva and misbehaved with God himself (out of arrogance and false ego)? Is it not seen in daily life that it is only the cleverness in people, which makes them misbehave with seniors? Is it not seen in daily chorus that only the highly skilled people are mostly ill-behaved? Cleverness is an attribute which is naturally allied to folly like misbehaviour and seniors can be anybody up to God. Is it not true that it is only the off shoots of cleverness who are poor listeners, persons for whom respecting others is difficult? This is merely one example - Hindu Ad'dhyaatm details into life of original cleverness and skilfulness in the creation cycle and the *Deva* empowered by this attribute is named *Daksh*.

Lives of all human attributes are detailed in the Hindu Scriptures. Is it not a magnanimous task? How can all attributes possible in a man be enlisted? And how is it possible to detail their lives? How can all attributes of mankind be woven into a family binding? *Daksh* was married to *Prasooti* - they were blessed with so many daughters - thirteen daughters were married to Dharma. Now, these daughters are also human attributes and their off-springs are also human attributes. For example, from daughter *Shrad'dha Kaam* was born - from *Lakshami Darp* was born - from *Dhriti Niyam* - from *Tushthi Santosh* - from *Medha Shrut* - from *Pushthi Lobh* - from *Kriya Dand*, *Naya*, *Vinay* - from *Bud'dhi Krodh* - from *Lajja Vinaya* - from *Vapu Vyavasaaya* - from *Shaanti Kshem*, from *Sid'dhi Sukh* and from *Keerti Yash*. From little common sense and with little introspection, one with good knowledge of Hindi language, can easily visualize - *kaam* can only be born if *Shrad'dhaa* marries to Dharma, *Dhriti* can only give birth to *Niyam*, *Tushthi* to *Santosh*, *Kriya* to *Dand* and so on....it is only to be understood and studied and probably respected to your core.

Another interesting and little point to be understood in this study is that Hindu Ad'dhyaatm entreats a man to become a *Deva*. Man can become godly; man can become god; every man has the potentiality to raise his self to achieve to godhood. Any man can look into his own self; any man can know his own self and any man can realize his potential. In the same order, he can raise his qualitative existence to sublime level or he can elevate his *Devatva* to a level where he becomes that quality itself; wherefrom his existence becomes an all-encompassing attribute; wherein he is no more working, but has become the work itself. At this elevated level, his tribute is his such natural ordainment that he reaches the very tribute - he reaches at that tribute - he becomes that very attribute. He becomes a living attribute - a living quality - a living *Deva*.

For such a person, what is his affectivity of operation in his field of work? What could be efficiency of his performance? What would be exactness of his timing? Take a simple example of swimming or of playing football. Is it not a simple understanding that one who has endeavoured more, learnt more and one who has practiced more is surely a better performer than the other one? When it comes to tackling the ball at some critical juncture during a match, the one who has laboured more, one who has developed his *Devatva* more is sure to do some seemingly miraculous work at that crucial moment. If Hindu Ad'dhyaatm inserts some mathematics into this simple logical understanding of 'better than the other' then there should be no room for any objection. Theoretically, a man totally evolved as a *Deva* will be able to work approximately 360 times faster as compared to a fully evolved man; the evolved *Deva* can see and analyse any movement in approximately 360 times more number of frames as compared to a fully evolved man.

This study may also be elaborated into an understanding that there are twentyfour basic attributes of fifteen shades each in which a living being needs to grow. This compulsive requisite-of-living divides the being into so many fragments and it does not get evolved into any one attribute. However, human living is capable of transgressing this binding - the man can - you can. On realizing your potential, on comprehending your possibility, on being acclimatized with your natural intent you can evolve into your inherent quality - you can be a tribute to the living by developing your attribute to the *Deva*-Alike. The *Deva* like capability is 360 times 360 more efficient than a common human living.

Also for the same reason the qualified *Devaas* always envy human beings. As a man you are so much acknowledged - you are so much total - you are so much wholesome - you are whole - you are holy.

Qualified and learned as you are, you will afford it.

B. The Birth of Life

Every continuing civilisation, in conjunction with its cultural associations and in accordance with its religious dictates, specifies its version of the birth of Life. The student of Hindu *Ad'dhyaatm* is addressed to this basic requirement of man in a magnanimously intriguing manner.

Magnanimous because Hindu Ad'dhyaatm begins the subject of birth of Life from the very roots of essence of what a beginning can ever be. In human history no other writing has traced the beginning of the man's and the world's psyche from such a nascent stage. Also, the logic and the chronology of evolution, as unfolded in these chapters, immediately appear to be absolutely evident and grossly simple. It

registers easily into even a common thinking mind. The world unknown to you is as good as the world un-existing for you; you ought to believe that entire creation is nothing but your own expansion or you are nothing but simply the involution of the entire world. Can you read the stages of your evolution? Can you register how your soft must have unfolded? The answer lies in re-tracing the journey of your involution and in acknowledging the milestones of man's evolutionary forward traverse.

And intriguing because ...frankly ...I have been reading these chapters (and to tell the truth, only a few pages on this subject) for more than many years of my life. Never, either the chronology of 'The Birth of Existence' was un-understood by me nor it ever became clear to me. Strangely and yet explicitly the logic has always been absolutely compelling and thrillingly ecstatic; probably the power of its carrying the student has always been magical.....Just Intriguing.

What is the mother of each effect? What is the cause of that cause? What is the reverse chronology of predecessors? How the human aspects are born one after the other? How soft psyche of a being is formulated? How life - living is evolved?

What should the chapter 'The Birth of Life' reveal?

Having read this chapter - What the student should become clear of?

Should he be able to trace himself to his beginning?

Or.....Birth of Human Being must be known to him?

OrBirth of the World should be understood by him?

OrBirth of the Humanity must become clear to him?

OrBirth of the Human Mind must come exposed to him?

Should not the student become much literate after enriching himself with this knowledge?

Should the student, the Pilgrim not leap by heaps & bounds in his onwards search.....to be more satisfied and thus more peaceful on grasping the chapters of his evolution backward to the very beginning?

The Scientific World has been heretically deciphering, categorizing and cataloguing the world's infinite objective information; can you gauge the enormity and the technicality of such data bank? Can you put any measure into the amount of complexity and technology involved in this continuing compiling work? ...In a corollary to this please imagine how could a mere set of explanations make the logic of Life's Birth emerge so evident that seemingly origin of whole humanity could be

understood to have been deciphered from its beginning? The Hindu Chapter on 'The Birth of Life' amounts to a deep scientific outcome that is just laid for the benefit of entire humanity -

1. One who

- is Beyond Nature
- is The Most Supreme (*Paramshreshth*)
- is *Paramaatmaa* - Stationed in the Soul
- is Devoid of Form - Colour - Name - Adjective

One in whom there is always deficit (*Aabhaav*)

- of Birth
- of Growth
- of Result
- of Lessening (*Kshaya*)
- of End

One who is always termed as "Is" ...and about whom it is widely known that He is Stationed Everywhere ...and entire universe is stationed within Him ...For this reason knowledgeable ones call him '*Vasudev*' (Omnipresent)

He alone is.....

- *Nitya* - Ever Existent
- *Ajanma* - Unborn
- *Akshaya* - Non-Deficient
- *Avyaya* - Un-Consuming
- *Ekras* - Unidirectional

....and who is devoid of qualities such as *Haiya* (of lower esteem) is *Nirmal Parbrahmma* - The Sublime Supreme Creator.

He alone exists for this World's *Vyakta* (Action) form and for its *Avyakta* (Nature) form and for their witness The Man (*Purush*) and for sole supreme witness The Super Time (*Maha Kaal*).

Know that His first form is Man (*Purush*). Nature (*Avyakta*) and Action (*Vyakta*) are His other two forms. And that which attracts all three (*Purush*, *Avyakta* and *Vyakta*) - *Kaal* is 'His' supreme form.

In this manner 'He' who is beyond *Pradhaan*, *Purush*, *Vyakta* and *Kaal*, whom only the reached can visualize - that alone is His supreme status. And these four respectively are the cause of world's Creation - Sustenance - Destruction and Growth.

He alone who thus is stationed as *Vyakta*, *Avyakta*, *Purush* and *Kaal* - is to be understood as merely His own little play.

2. Out of these *Avyakta* is cause of Supreme Energy and is ever existing (*Nitya*). Learned term it as Sublime Nature (*Suksham Prakriti*).

It is imperishable and it is not having any other base.
It is Love-less, Undying, Soundless and Unmoving, Devoid of five Senses and is Formless.
This *Avyakta* is cause of the three Basic Attributes (*Salva - Rajas - Tamas*) and of The Universe.
In itself it is beginning-less, unborn and endless.
This whole manifested and un-manifested universe was permeated by Him alone from its last ending (*Pralaya*) till its present creation.

3. O! The learned -

Those adept at knowing the 'essence of the eternal sayings', supremely reached ones speak thus -

That time nothing existed - neither Day nor Night nor Sky nor Earth nor Darkness nor Light and neither anything else 'Other than These'.

What existed was only - one The Uncharacterised Conglomerate-Chapter of Five Senses, Intelligence *Pradhaan* and two The *Purush*.

His other form in which these two forms unite during creation (*Shrishtikaal*) and disunite during ending (*Pralaya'kaal*) (deluge in this case) is called - *Kaal* (Time).

4. In the previous *Pralaya'kaal*, this action dominated Five Sense *Prapancha* was consumed in Nature. So that *Pralaya* is termed Natural *Pralaya*.

5. As '*Kaal Roopi Supreme*' is endless - World's perpetual Birth, Sustenance and End never stop.

6. During the *Pralaykaal* on *Pradhan's* (Nature's) getting stationed in equinity (*Samyaavasthaa*) and on *Purush's* getting stationed separately from *Pradhaan*, His *Kaal-Roop* gets intended to adopt both.

Thus Lord Attracts both.

7. As, even on being in non-action, fragrance by its mere presence, affects *Mann* (Mind) - in same way, Lord by mere presence excites both.

He alone is the one who attracts and the one who gets attracted. And he alone is situated as the one affected by *Sankoch* (*Saamyā*) and by *Vikaas* (*Kshobh*) in *Pradhaan Roop*.

Lord alone is established in Three Forms

- *Samishth-Vyashishth Roop*

- Brahma etc *Jiva Roop*
- *Maha' Tatva' Roop*

8. When on reaching *Sarg-Kaal* this equinity triad *Pradhaan* is decorated by presence of 'The Lord' - *Maha' Tatva'* is born.

9. This newly born *Mahaan* was absorbed by *Pradhaan*.

Maha' Tatva' is of three kinds.....

- *Saatvik*
- *Raajsik*
- *Taamsik*

*In these brief nine statements The Root Creator Element of the world is defined ...and the process of Creation is deciphered.
Maha' Tatva' (root element) is shown to be born.
Please understand the word Maha' if spelled reverse becomes Aham. Aham is Ego: What could be the opposite of Ego in meaning? That is Maha'. This most elemental beginning of man is shown to be absorbed by Pradhaan.
That is how man begins to be formed.*

10. But this Three quality oriented *Maha' Tatva'* is covered by *Pradhaan Tatva'* in same way as Seed is covered by the Shell.

And then from this *Trividh Maha' Tatva'*, *Vaikaarik (Saatvik)*, *Tejas (Rajas)* and *Taamas Bhootaadi* - Three Types of *Ahankaar* (Pride) is born.

11. *Ahankaar* being of 'Three Qualities', is the cause for *Bhootaadi* and *Indriya* (Sense Organs) etc. And as *Pradhaan* is permeated by *Maha' Tatva'* - *Maha' Tatva'* permeates the *Ahankaar*.

This 'Bhootaadi named *Taamas Ahankaar*', evolved and created *Shabda' Tan'maatraa*. And from that was formed - The *Shabda Gun* (Sound Attribute) **Aakaash** (Sky).

That *Bhootaadi Taamas Ahankaar* absorbed *Shabda Tan'maatraa Roop* - *Aakaash*.

12. Then *Shabda' Tan'maatraa Roop Aakaash* evolved to form *Sparsh* (Touch) *Tan'maatraa*.

From that *Sparsh Tan'maatraa* powerful **Vaayu** (Wind) was created.

Its *Gun* (Attribute) is understood to be *Sparsh*.

Shabda' Tan'maatraa Roop Aakaash absorbed The *Sparsh Tan'maatraa Roop - Vaayu*.

13. Then *Sparsh Tan'maatraa Vaayu* evolved to create *Roop (Form) Tan'maatraa*.

Then from this *Roop Tan'maatraa Vaayu Tej* (Fire) was born. Its *Gun* is said to be *Roop (Form)*.

Sparsh Tan'maatraa Vaayu absorbed *Roop Tan'maatraa - Tej*.

14. Then *Roop Tan'maatraa Tej* further evolved and created *Rasa Tan'maatraa*.

Then from that *Rasa Tan'maatraa Rasa Gun - Jal* (Water) was born.

Rasa Tan'maatraa Jal was absorbed by *Roop Tan'maatraa - Tej* and *Rasa Tan'maatraa - Jal* evolved and created *Gandha' (Smell) Tan'maatraa*.

From that **Prithvi** (Earth) was born. *Gandha'* is said to be the *Gun* of *Prithvi*.

<i>Aakaash</i>	<i>Shabda'</i>	Ears	Hearing
<i>Vaayu</i>	<i>Sparsh</i>	Skin	Touching
<i>Tej</i>	<i>Roop</i>	Eyes	Seeing
<i>Jal</i>	<i>Rasa'</i>	Tongue	Tasting
<i>Prithvi</i>	<i>Gandha'</i>	Nose	Smelling

Please note that *Shabda* is the *Gun (Quality)* of *Aakaash*, *Sparsh* of *Vaayu*, *Roop* of *Tej*, *Rasa* of *Jal* and *Gandha* of *Prithvi*. This *Aakaash* etc. as evolved in above chronology are sublime forms of *Bhootaas*; thus, these are termed *Tan'maatraa*. The related sense organs with the help of Intelligence, obtain the respective subjects *Shabda* etc.

Creation (*Srishti*) exists in the purview of *Bhootal (Prithvi)* - Brahma is the God.

Paalan / *Sthiti* (Sustenance) is said to be the ordainment of *Jal - Vishnu* is the related God.

Sanghaar (Ending / Destruction) is the assigned work of *Agni - Rudra* is its God.

Tirobhaav is in Vaayu - Maheshwar is the God. Anugraha in Aakaash - God / Maha Dev is the designated God.

In this way from Taamas Ahankaar this Bhoota Tan'maatraa Sarg was born. These Bhootas have separate qualitative energies so they cannot create the world without meeting completely.

For this reason, being dependant on each other and having one single purpose of creation, these all elements of Sublime Nature and Maha Tatva', having been referred by Purush, being intended by Pradhaan, formed the basic cell - The Creatrix.

Present in it, the Creator Himself taking support of Rajogun, gets intended in creation of the world.

And on the world having been created He alone sustains the world for destined Yuga.

And He alone, on end of Kalpa, finishes all the creation.

In this way He alone gets born - He alone gets sustained - He alone gets finished.

The sublime form of five *Bhootaas*, their five Quality Attributes, five Sense Organs, five Action Organs, one Mind, Intelligence, one Pride and one *Mahaan* - these twenty four constitute the basic elements of the Creatrix. Life is build up from these twenty four root elements.

Can you trace back your existential formation? Can you comprehend that your reverse elemental form in order of your formation is Your *Prithvi* / Earth (Smell) first - Your *Rasa* / Water (Taste) then - Your *Tej* / Fire / Roop / Form (Seeing) then - Your *Vaayu* / Sparsh (Touch) then and finally Your *Aakaash* / Shabda (Hearing) in the very beginning? Can you gauge that prior to that what existed was your *Maha Tatva'* (Your *Mahaan*) which was nothing but the positive form of your *Aham* (your Pride)? Can you understand that every aspect has two faces one positive and one negative and Pride must surely have been your negative aspect which could not have been carried into that world from which you emerged? Are you able to understand that - If you are born here you ought to have existed somewhere in your total positive form and when you will die here your total positive form will surely go somewhere?

And pride is the only aspect of yours that you cannot do without? And your pride has no place in that world? And your intelligence has no place in that world? And your senses have no place in that world? And even you elemental *Bhootaas* have no place in that world?

And the learning student of Hindu Ad'dhyaatm - please be informed that when Brahma, under instruction from Maha Deva, created the basic cell constituting of twenty four elemental *Tat'vaas*, He was estranged - This Embryo was *Jad* (Lifeless);

it did not possess any conscience. Brahma prayed for God Vishnu for twelve yearsand when God Vishnu, taking *Aashraya* (support) of Mahaa Deva, entered it ...it became lively

Just fourteen little statements and you are traced ...you are born ...your existence is retraced ...you are decomposed ...and the chronology of your formation is deciphered. You need to enjoy it. ...You need to study it. ...You are learned. ...You are the Pathik. ...You are the pilgrim. ...You are the executive. ...You are the student. If these statements are written thousands (may be millions) of years in the past ...What is your role? For what purport the education / dictate / tenet are studied? What studiousness and study are meant for the educated ones?It may further you. ...It needs to be furthered by you. ...At least your world cannot be left bereft of it. ...What you do with this knowledge is your purview ...

C. The Birth of Existence

Once life was born, God Brahma under instruction from Maha Deva got intended for creation of the world.

Now, this chapter is of no interest to an individual. The existence and its lineage is of no particular concern to us. There is no gain in knowing the lineage; it appears to be useless information.

But, for once, as you are literate ...given to reading ...imbibed in studying ...let us devote a few minutes on this topic ...let us afford it.

The important aspect to be noted in these stanzas of Hindu Ad'dhyaatm is the close human likeness of Hindu Gods. Maha Deva is absolutely a human being ...living manlike ...instantaneous in contemplating ...like a man should be ...married ...friendly ...meditating ...highly human. God Vishnu ...in accordance with His designated duty ...has taken birth (incarnated) in so many forms of the living. God Brahma ...The Supreme Creator ...One who created the entire universe (both the manifested one and the un-manifested one) from nothing ...is shown to have created the world and in doing this work has committed errors ...in ignorance ...and even sinfully ...

First Creation that God Brahma made was from sinful and *Tamoguni* (*Tamas* is darkness and *guni* means of that particular trait).

It was called Avidya Panchak (Five Creations of False Knowledge)

First creation was - *Mukhya Sarg* - *Avidya Panchak* - *Sthaavar Sanghyak* (nonmoving) - *Vriksh (Tree)*, *Gulm, Lataa* (Vine), *Veerut* and *Trin* (Grass).
Soon Brahma discovered that the beings of His this creation were not capable of **Purushaarth** (Not Capable of God-ward Action, Purush is the Supreme man and Artha' is the meaning).

Then God Brahma, again under instruction of Maha Deva, without any attachment whatsoever, restarted the work of creation and created *Tiryak Strota Srishti* - *Tamomayee* (filled with darkness), *Vivek-Rahit* (absence of wisdom), *Vipreet Gyaan* (Reverse Knowledge) - *Dukh se bharaa hua* (full of sorrow) - *Pashu* (Animals) and *Pakshi* (Birds).

Even this was not capable of any God-ward Action.

Brahma continued and then created ***Saatvik Sarg* - *Udharv Strota* - *Dev Sarg*** - The beings herein were Truthful and Blissful (*Satyavadi* and *Sukhdaayak*).

The beings of this creation were **believed to be non interested and were absent of rights of Purushaarth**

And then *Rajoguni Sarg* - *Arvaak' Strota* was created - this constituted *Mainly* of *Manushya*. The beings were ***Ucch Adikaari of Purushaarth Saadhan***.

Bhootaadi ki Srishti

Brahma also created *Teen Prakritik Sarg* namely -

1. *Maha Tatva' ka Sarg*
2. *Suksham Bhootaas' Sarg (Tan'maatraa ka Sarg)*
3. *Vaikaarik Sarg*

And one more *Sarg* of both *Vaikrit* and *Prakrit* named *Kaumaar Sarg* was created. *Sanak Sanandan* etc four *Manas Putra'* of Brahma were created in this *Sarg*. These sons of Brahma were highly dispassionate and keepers of *Uttam Vrataas*. Their mind was always devoted towards Maha Deva and they were always against worldly requirements.

Brahma requested Maha Deva to create Srishti by his own will ...Maha Deva created many Jeevaas like his own self. Brahma re requested, 'Dev! Please create such Jeevaas who harness fear and are afraid of birth and death' Maha Deva smiled, 'I will not create defamatory *Jivas* who are afraid of Birth and Death because they will be always under spell of Karmaas and drowned in the ocean of sorrow. I will only liberate such soiled *Jivas*. I will Observe form of Guru and bestowing

knowledge on all I will carry them to the other side of this world. You create such Srishti immersed in Dukh. As per my order *Maya* will not bond you.'

Thus, God Brahma created nine types of Sarg.

Let us come out of this story like writings. Your God is your own supreme only. Where is God as a person? Has anybody been able to arrange anybody's meeting with God in person? Are these not beautiful lies repeated and decorated so intelligently that they appear to be utterly realistic? But there is surely something like godly ...something like being godly ...godliness surely exists ...many people have seen it, experienced it and even known it ...there is godliness in each being ...you must have felt it personally tooGod may be there or not but godliness is surely there. ...In godliness, how God can be absent? Where is heaven? Where is hell? You don't believe in lies but you do not totally disbelieve in them too ...you do not doubt your intelligence ...but you do not stick to your intelligence too ...Surely, there is something like heavenly ...or even hellish. Intelligence if ignored will tend you to darkness.

Do you believe in creativity? What is your definition of creation? How high you place Creation in your esteem ladder. What is being non-creative? What is value addition? What is discovery? What is invention? What is efficiency? What is productivity? We are learned and we have experienced these aspects of living as per modern educated living. The beginning of any creation is in intent ...and it is under some instruction; ...and the instructing body is one we respect ...one we love and one we fear. In most pure form, this instructing body is our own supreme self ...our God. **First we make a qualitative model ...'That was the birth of life' ...a soft launch. ...And once the quality attribute of the intended product is sorted-out, we work on its soft prototyping ...'That is birth of its existence'. It is a conceptual launch ...then alone materialistic creation begins.** ...It is merely a material emergence of the qualitative model and of the conceptual model. There are numerous mistakes in the process. The End Product is not up to the requirements of the intended intent ...and there is always this array of re-modelling. Is it not the established method of any development in the scientific world? Can you make an understanding of one fact, that seemingly, the entire process is sinful - It is an outcome of *Tamas*...

.....Then '*The Supreme Creator*' mixed the five *Suksham Bhootaas* and created the material *Aakaash, Vaayu, Agni, Jal and Prithvi*. Mountains, Oceans and Vegetation were created...

Shaastra' details a long list of ...beings ...*Devaas ...Asuraas, Saadhakaas, Tapasvies, Goddesses*... The lineage is explicit ...and clear. Then the human beings were created and *Srishti*, which recreated itself through sex, was created. Human beingsa lineagesons, daughters and marriages and grandsons and grand-daughtersNames are not important.....but important is to note that names of *Jivas* were their absolute qualitative forms.....*Daksh* son of Brahma was intensely clever, *Shrad'dhaa* daughter of *Daksh* was married to *Dharma*. Other wives of

Dharma were *Lakshami, Dhrit, Tushti, Pushti, Bud'dhi, Lajjaa, Shanti, Sid'dhi* ...and so on. Family relations are totally woven and names of *Jivas* carry their meaning. This is true for the entire humanity ...from a very long time ...from thousands of years. Only until very recent times ...Hindus named their children by these names of Sublime Hindu Gods, *Devaas*, even *Bhaavaas* ...these names moulded their thoughts their characters and their destinies.

Bhakti is mother of Gyaan and Vairaag'ya.

Mukti is its servant.

In times to come, in general people will not be interested in increasing their Gyaan and Vairaagya, for this reason they will become old and dissipated.

But Bhakti in all times and in all Yugaas is the one that bestows blessings of Bhoga and Moksha.

What has been created without intent ...ever?

Which Creation is not out of.....intuition?

***Can you gauge whether intuition precedes intent or it is vice versa?
What can make your intuition godly?***

***...It is purity of your alloying elements ...purity of your basic Tat'vaas
...If you make your composing materials pure ...you are sure to have
your intuitive powers developedand also you are sure to transform
your intents positiveand your being godly.***